

# UNITY

Freedom, Fellowship and  
Character in Religion

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## UNITY

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### Contents

EDITORIAL.	PAGE.
Notes .....	65
The Triumph of the Parliament.....	66
A "Town Minister" of Olden Time— W. C. G.....	67
MEN AND THINGS.....	68
CONTRIBUTED AND SELECTED.	
A Philistine Confession.....	69
Service Rendered by the Quakers to Moral Advancement—ELLA R. WARE.....	69
Did Mohammed Draw the Sword?— M'D A. R. WEBB.....	71
The Theological Emancipation of Women —F. B.....	72
The Congress of Evolutionists— JOHN C. KIMBALL.....	72
THE STUDY TABLE.....	73
CHURCH-DOOR PULPIT.	
A Progressive Christianity— REV. DAVID SWING.....	74
NOTES FROM THE FIELD.....	76
THE HOME.....	77
THE SUNDAY SCHOOL.....	78
ANNOUNCEMENTS.....	80
PUBLISHER'S NOTES.....	80

### Editorial

*Nothing, resting in its own completeness,*

*Can have worth or beauty, but alone  
Because it leads and tends to farther  
sweetness,*

*Fuller, higher, deeper, than its own.  
Life is only bright when it proceedeth  
Toward a truer, deeper life above.*

*Human love is sweetest when it leadeth  
To a more divine and perfect love.*

—Adelaide Proctor.

OUR readers will notice that our two longest articles this week, the sermon and the paper on the Quakers, are from the most divergent wings of non-Unitarian liberalism.

THE ADVANCE contains a hint which it would be well for our liberal churches to follow. In these days of Oklahomas and Cherokee

Strips would it not be well for us to send out a missionary to organize religious work in the new settlements at their very inception?

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PROFESSOR HENRY DRUMOND spoke high and helpful words last Monday night in his Convocation Address at the University of Chicago. His theme was evolution in its relation to human development, and he warned his hearers against the two false schools of evolution, to one of which so many belong: the first being that which carries evolution up to man and there stops, afraid to apply it to humanity and society; and the other being that which regards man as a product of evolution, but does not grasp the whole man, is content to consider only a part of his nature, and conceives of evolution only in terms of lower life, instead of seeking to interpret it in the light of its highest manifestations. By these errors, he declared, religion and science were unrighteously divorced, —the one school giving us a religion that was not natural, and the other a science that was not moral or religious.

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THE only popular successes in the way of attendant conferences held in connection with the great Parliament were the Theosophical and Christian Science congresses. These meetings were thronged. The crowds overflowed one hall after another. This seems to us to be indicative of the readiness of the human heart to ally itself to the Invisible; to believe in the Imponderable. It shows the pathetic and beautiful desire for communion with the Spirit of the universe, for alliance with the potency that lies back of all potentiality. We who find little place for the miraculous, and but little time to study the marvelous, either ancient or modern, are inclined to believe that these restless people, so anxious to escape the slow inductive methods of science, the hard but high condi-

tions of the flesh, are but half emancipated souls drunk with the exhilaration caused by their escape from ancient dogma; not yet sobered enough to appreciate and to trust the modest though sure foundation which science and experience offer to the spiritual life. But they at least prove this, that the soul can be trusted on its God-ward side if only it is developed on its man-ward side. Give the spirit its freedom, and it will fast enough use its wings. Teach the mind to think, and it will soon discover that it is thinking God's thoughts after Him.

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THE moral sentiment cannot afford to be unfair. The one hiss of disapproval during the Parliament of Religions, and the dramatic retirement from the stage by Joseph Cook when Mr. Webb prefaced his address on Mohammedanism with some extemporary remarks concerning polygamy, were apparently based on a misunderstanding of what the gentleman was saying or what those people supposed he was about to say, and the newspaper reports have increased the misunderstanding. It now appears that Mr. Webb was drawn into this statement by a demand from Mr. Cook himself, made through Chairman Barrows; at least this is the claim of Mr. Cook. We are glad to give publicity to these sentences taken from a private letter of Mr. Webb himself:

"I regret very much to say that the newspapers have misrepresented the occurrences at my first speech before the Parliament of Religions. They declared that I attempted to defend polygamy, and that I was hissed and called down by the women of the audience. I had no intention of defending polygamy, and did not expect to say anything about it, because it is not a part of Islam and never has been. I do not see how anyone, reading a shorthand report of my remarks, can accuse me of defending polygamy."

Fair play is a jewel. The large deposit of polygamy in the Old Testament of our own Bible ought to make



its defenders sufficiently intelligent to discriminate between excrescences and essences, the transient element and the eternal elements, both of which are to be found in every religious system the world has ever known. Mohammedanism has come into closest contact and competition with Christianity, and consequently violent prejudices have been aroused. Now, let them be just to each other and they will soon find how much of inspiration and of duty they hold in common.

### THE TRIUMPH OF THE PARLIAMENT.

When at last the eventful eleventh day of September came, and the great spectacle was witnessed, when representatives of the great religions of the world did actually clasp hands, exchange greetings, and joined in confessions of love and good-will, it seemed too good to be true. The notes struck seemed too pure and high to continue. It was a beatific mount of transfiguration upon which the soul might not tarry long. The present writer, who has not been wanting in faith in the project, found himself almost wishing that some unpremeditated and legitimate cause might intervene and put an end to the proceedings at the close of the first day's exaltation, lest the perversity of the theological mind, the limitations of the human heart, might prove inadequate to the occasion and the sequel prove unworthy the glorious introduction. He felt after that first day's triumph like the venerable Simeon in the Gospel story, "Now lettest thou thy servant depart, for mine eyes have seen thy salvation which thou hast prepared before the face of all people; a light for revelation to the Gentiles, and the glory of thy people Israel." But when the program moved confidently and triumphantly along, accumulating strength and warmth as it proceeded; when, spite of the distraction within and without, the great throngs continued day after day, and at last the seventeenth day was reached and the closing hour proved a worthy climax in the great crescendo movement of the spirit—he was again quite content with a minimum estimate, and could say that at its smallest estimate this Parliament of Religions has been a momentous event in the religious history of the world. We believe that the sacramental season on

Wednesday night, Sept. 28, when six thousand souls were lifted into the Pentecostal heights from which they understood the message that seemed to be spoken by many and diverse faiths, is to pass into history as a white pillar, a millennial milestone, the first in the history of the world; the first of many more to come. It was an event which will inspire poetry, kindle eloquence, stimulate study, sustain the reformer, and stay the flagging faiths of prophetic souls. At its minimum, that Parliament has exceeded our fondest hopes, has out-reached our highest expectations. The least that can come out of it will subordinate the greatest ecclesiastical councils of the past. Compared with the far-reaching significance of this Parliament of Faiths in Chicago that lasted seventeen days and closed last Wednesday, the councils of Nice, of Dort, Trent, and all the rest of them are secondary; they were local, this universal; they resulted in schism, this made for unity; they inspired disputes, emphasized differences, this rose above disputes and invited harmony.

If nothing more was to come of all this, should we all settle back promptly into the narrowness, the meanness and the faithlessness in which we were imprisoned before this Parliament, still we could but rejoice that here, for once at least, were gathered representatives of all parts of the globe; Asia, Africa, Australia, as well as Europe and America, had their non-official delegates to this non-political conclave convened to estimate the spiritual wealth of the world and to confer as to how to increase that wealth. India, China, Japan, Ceylon, the islands of the sea, England, France, Germany, Scandinavia, Russia, Turkey, Greece, Egypt, Syria, Brazil, Canada and several more countries were represented at this legislature of love. The geographical and political diversity, of course, necessitated the widest range of races. The black and the yellow, for once at least, locked arms with the white, and, judged by popular applause, the pale faces were at a discount. Ham, Shem, and Japheth sent their descendants here, and the arrogant and aggressive descendants of Japheth were scarcely able to hold the position of pre-eminence which they have won by military prowess and commercial sagacity. The di-

versity of races was matched with the variety of rank and social position. Princes and Salvation Army men, professors and priests, laymen and ministers, men and women, mingled without sense of incongruity. The theological diversity was more significant than any of these. The most awful wars of history have been religious wars. The antipathies of the centuries have been fostered by theologians. As the words testify, society has been dismembered, dissected by the sects in religion, but for once religion triumphed over theology, and there was a reasonably happy family to be seen any day on the platform. The Archbishop of Zante, in his silken brilliancy, and the plain Quaker were there enjoying each other. There bishops Greek, bishops Roman, bishops Methodist, bishops Pagan commingled without discord. Believers in one God, in three Gods, in many Gods, and in no God were held together by some subtle chord of sympathy, woven like so many threads into a tapestry of beauty and of strength. There was a variety of religions as well as of theology; Buddhism, Brahminism, Confucianism, Shintoism, Mohammedanism, Parseeism, not to name the complexities and the contradictions of Christendom, were all interpreted from the inside; they were measured by their friends, interpreted by their own devotees, and this is the only honest and honorable measure or interpretation possible to any religion.

Spite of diversities of climate, race, social position, creedal commitment, and ancestral faith, there was a real unity running through that Parliament. The fellowship was not feigned; the enthusiasm was not assumed; the applause was not conventional. There was little posturing in the Parliament; not much stage thunder. The divergence was manifest where divergence was felt. There were those who were uneasy in the atmosphere of the Parliament. Its air was not salubrious to some lungs. The something that was the unifying element in that Parliament was hardly acceptable to many. And still there was real unity there. And the bands that bound together that promiscuous crowd blended the colors in that variegated pageant. There the ties of human brotherhood, a common love for the prophetic souls of the race, and a common reverence for the unutterable mystery, the di-



vine reality in all lives, showed themselves the common grounds of universal religion, as good and adequate for a neighborhood as for the world, for a home church as for a Parliament of Religions. Let UNITY take heart and go and do likewise.

#### A "TOWN MINISTER" OF OLDEN TIME.\*

In strong, vital families family letters should be kept, for the day may come when some one—perhaps the shy, unmarried sister—will read them through and write out for the branching grandchildren the story of the homestead. Such a dear, shy sister did this deed of love two years ago for the Allen home in Northborough, and she did it so simply well that others beside Allens may read with pride the story. For it is a typical chronicle—typical, not average—of some of the best things in New England character and life. Many a Westerner looking back across the States and years to an old, plain, white, two-storied homestead under the trees in a New England village may feel, in reading it, "This has a sort of family interest for me." And perhaps some young minister in the West, just lighting like a bird of passage for a year or two before he takes flight back to a comfortable Eastern parish, may like to know what ministry meant seventy years ago only thirty miles from Boston.

A deep-rooted family in place, vitality and character, these Allens. The Joseph of the story was born in 1790 on a farm in Medfield, bought from the Indians in 1649, and still occupied by the descendants. His grandfather at eighty could still "vault over a cow!" His father, "Deacon Phinny" (Phinehas), as the neighbors called him, was a boy-soldier of the Revolution and liked to tell the family traditions of "King Philip's war," a century before. Of his eight children seven reached the four-score mark. The little Joseph felt himself set apart for the pulpit from the day when he was lifted to the master's desk in school to speak his piece, and received, on getting down, the master's accolade and heard the sentence, "You must be a minister, my boy!" So Harvard College naturally followed, and in due time the ordination.

That due time came in 1816, and

the place was Northborough. One minister to a town was then the rule in Massachusetts, and his ministry was a life-tenure and a contract: the minister was nominated by the church members, but his appointment was talked over and decided in town meeting, and his salary paid by town appropriation,—in this case, \$600. Church-and-state in a nutshell! And a primitive era of both church and state. Over the hills still stretched in some directions unbroken forests, though Boston lay so close; the day's event on the village street was the rattle of the mail-coach on the way to Worcester; salaries were largely paid in cord wood and family supplies; it was eight years before a Sunday school, ten years before the first church stove; a half hour's intermission still sufficed to separate the two Sabbath services; and an ordination was so rare that when one came it made a day of jubilee for the whole country-side. The previous one in Northborough fell fifty years before, and there had been none in the adjoining towns for ten.

The next year saw the young minister building his house, planting his orchard, making the flower-beds,—the memorial tablet set up in the church just seventy years later named him among its other benedictions, "a lover of flowers and of little children,"—setting out the sweet brier and woodbine by the porch, getting all ready for the dark-eyed bride who was waiting for him down in Cambridge. That was the order then,—church, house, home, and then a large family, all with business promptitude. The bride was Lucy Ware, daughter of the honored professor of divinity at Harvard College and of Mary Clark, herself a famous parson's daughter, by whose young ears one of the Lexington bullets had whistled on the great April day in 1775. To make Lucy's title clearer, she was sister of the Henry Ware whom even Unitarians have canonized. This was the couple that drove up in the sleigh from Cambridge to that new porch one rainy February evening in 1818,—a seven hours' wedding journey.

From the outset it was a very busy home. "We gave three parties the week after we came here,—about twenty-five each time. First day the old folks, then the young folks, and then the young married folks," and

within a month "a party of ministers to dine, with their wives; they sent word a week beforehand." Apparently this was the regular way of starting things. On the other side of the account there were teas to take about the parish, and—"people have sent us a great deal this winter; about 225 pounds of beef, besides more than 60 pounds of pork, and turkeys, and several cheeses. We had one day 55 pounds of beef in the house. Great helps. It is not probable that any other people are so remarkable for it as they are here."

What must the young parson do? He must write two solemn sermons for each Sunday, and sometimes add an evening lecture; he must start a Sunday school, for "catechism" days were passing, and he must write "Allen's Questions" for it,—in how many old church closets linger still those famous little blue books, the worthy patriarchs of our great family of manuals? He must start libraries, and house some of them in the parsonage; and a Peace Society, and Temperance reform before the day of pledges; a new town cemetery, too; and the improvement of the public roads; and tree planting on the common and along the village streets. And he must know each child in the town schools; for forty-nine out of fifty-one years this man was chairman of the school committee. A "town minister," truly,—that is, the town's chief servant, the town's first citizen, the town's initiator of good works, and a responsible counsellor to every home in the parish bounds. In those simple days it was the minister's aim and his success to "interpenetrate the town with his spirit;" and many a New England village to this day still keeps in its tone and standards the thumb-mark, as it were, of some old minister whose stone was mossy in the burying ground fifty years ago. A town minister and a seven-days minister. In more than six and thirty years only twice did Mr. Allen take so much as a single month's vacation; and when celebrating his fiftieth anniversary of ordination he could say, "During all this time I have not been confined to bed by sickness for a single day."

The children soon began to come—in all "a seven-fold chord;" and as the house was yet to pay for, boys were taken in to fit for college, or a young man for the ministry, and, according to the common fashion then,

\* Memorial of Joseph and Lucy Clark Allen. By their children. Boston: George H. Ellis, 141 Franklin street. Price, \$1.25.



the country parsonage became the mild Siberia to which suspended Harvard students were sent for penal quiet. It was leisure to the mother when "only two or three young men" were under the father's care. To fill up vacant crannies of the time and space nephews and nieces came to stay for weeks together, orphan cousins were brought up, and some needy outside boy or girl was welcomed. All this besides the "guests for the night," who at any time might drive up to the hospitable door: "Last Saturday and Sunday nights we lodged ten besides ourselves." No wonder that the busy woman writes that her only reading was that which her husband read aloud to her, and that "sometimes it is weeks that Mr. Allen does not get time to read aloud at all." For a period of ten years the family was enlarged to a regular boarding-school; once to nineteen boys in a household of thirty-four. But the strong-hearted mother of "the little nation" could write, "Pray do not pity me for having so much care. \* \* \* My exuberance of spirits has been one of the greatest blessings I could have had. I am at the head of a family of twenty children, and, when with them, I feel sometimes just like one of them." It must have been a home-school in best senses of the word,—one perhaps that gave few accomplishments, but much education. The boys published a paper, the first one in Northborough; they had a family postoffice with important mails; they sung the Sunday hymns together with such heartiness that at a family gathering in after-days sixty-four of the old songs were sung again from memory. In all, during the life-time of these two home-makers, "more than two hundred persons in many varieties of relations, and for periods of months or years," shared the happy life beneath their roof. The influence and protection of their home were all the pair were rich in, and this they gave with royal lack of count. How nobly public such a private home! To some extent it leavened the schools and all the town. The town has been remarkable for the number of teachers it has sent out. An investigation once showed that there is hardly a Western State where the children of Northborough have not carried as teachers the New England habits and principles they obtained in the village homes and schools. And the influence of the Allen homestead had much

to do with this wide crop of edelweiss. Conditions now have changed in many ways, but do latter-day ministers and their wives task themselves to do as much as these two did?

We cannot follow the record. Indeed there is none to follow. The book is but a group of sketches hinting at their life together. Common sense, duty, unselfishness, self-respect, and a growing reverence from others,—this sums all up: the years held a thousand details and no events. Mr. Allen, we suspect, had a mind emphatically prose and primness, but tender, just, brave, outspoken,—qualities which made him an early abolitionist. All his life he was an early Unitarian in theology, and this made him at first a radical, at last a conservative, among his pulpit brethren. A Unitarian himself, he "never permitted himself, or another, without protest, to call the Northborough society Unitarian—it was Congregational." The rise of two or three new parishes in the town about 1830, to supply the thirst for purer orthodoxy, hurt him; but he bowed to the inevitable, was open-minded on principle, and no man felt more confidently that the world grew better as the years went by. After forty years of service he deliberately resigned his salary to let in a younger man; and it shows the changes that have come over the ministry, that in his last fifteen years of life three colleagues came and went successively, and the old man, with fifty-six years of office, died still the sole pastor of the church. Not a man of the ten talents, but of the five making more than most men out of ten,—said one who knew him well. And as is common with good men who have done the best they could, he could say of the years from seventy to eighty, "they have been among the happiest of my life." He became "a man to all the country dear;" a quaint figure in the various Conferences, revered as a present past. The close was quiet and sweet and child-like: "Just as you please," "Just as you say," becoming his gentle refrains. She died before him. The long strain in mid-life, when she had that "little nation" to preside over, cost the mother dear at last: for nine years the stricken body inclosed a mind serene and an unerring memory, and then she died just two years too young for the Golden Wedding. "She feared nothing so much

as our being tempted to value what was not of intrinsic worth, and never spoke of people except for their personal qualities, not their position, wealth or name, unless incidentally." That is the daughter's tribute to the one,—and here a grandson's anecdote of the other: "The crowning characteristic picture of Grandfather—as real as if I had seen it yesterday—is of him going down town, bending over a stone, and throwing it from the road out of the way. That has been so indelibly impressed upon my memory that, whenever I see an obstruction, I remove it, thinking of him. It is a little thing, but I have done it hundreds of times, thinking of him."

Now, as is fitting, a tablet near the pulpit in the church bears an inscription for the two together, to tell what marble may of well-spent lives. We thank their children, and especially the gentle sister, for telling the inspiring story also in a book.

W. C. G.

## Men and Things

PROF. EDWARD S. HOLDEN, Director of Lick Observatory, has prepared for the October *Forum* an absorbing account of the wonderful new star discovered in 1892. This star, which resembles our sun, blazed up to an astonishing brilliancy within a few days of its discovery, then gradually disappeared, and subsequently reappeared as a nebula. The changes of light and heat it developed, if repeated in the case of our own sun, would mean a quick end of the human race and the immediate extinction of all life upon this earth! This is the most uncomfortable suggestion with which astronomers have startled us since the spring comet was expected to hit the earth.

UNDER the heading "More Brains, Less Politics" an exchange tells us how Susan B. Anthony, recently appointed as one of the managers of the New York Industrial School for Girls, found these girls doing the washing of the Institution, leaning over washtubs after the manner of our grandmothers. She succeeded in convincing the authorities that it would be a great saving of time and labor for a few of the girls to take the clothes over to the boys' laundry, where all the modern machinery is. The washing was done there with ease and swiftness, to the great delight of the girls. Six days' work in the old style is easily done in two, and there will be leisure for learning other things.

THE Japanese school system is now one of the best in the world. It aims to provide an education for every child in the country. The Japanese will soon be able to supply all the teachers needed in all their schools and colleges and dispense with foreign teachers.

Friend: Is your subscription paid in advance? If not, won't you assist UNITY by now sending in your renewal?



## Contributed and Selected

## A PHILISTINE CONFESSION.

Fain would I sing in minor key of woe,  
In modern fashion, could I only banish

The sunshine from my heart: 'tis quite  
*de trop*;

But it won't vanish!

"Court pessimism," urge my cultured  
friends:

"Think how brute-force the world  
sets spinning blindly;

How to blank misery existence tends!"  
(They mean it kindly.)

"Surely," they say, "at least you can  
despair?"

Condemn to darkness all that once  
seemed brightest!

Feel you no loathing for the fate you  
share?"

No—not the slightest!

Yet Fortune, too, has mocked me with  
her moods;

Her fickle wings, alack! she's lightly  
shaken;

And left me Care for comrade; while  
my goods

The jade has taken.

"Well then?"—well then, I smile (and  
so 'twere vain

For poor contentment's slave to ape  
the poet);

"You think God's balance tilts the loss  
with gain?"

Nay, friend,—I know it!

R. K. H., in *Spectator*.

### "THE SERVICE RENDERED BY THE QUAKERS TO MORAL ADVANCEMENT."\*

The subject proposed is so comprehensive that but passing justice can be given to it in a limited time. A study of the history of the people called "Quakers" is fascinating even to a radical member of an Ethical Culture Society. In reviewing their struggles for existence as a society we find them worthy of the highest praise for their humility, their noble steadfastness in time of trial, and above all, for their consistency.

When nations or individuals have endured long years of bondage to religious superstition and creeds of formalism, a reaction to extremes of radicalism and simplicity in religion is very likely to follow. When the temporary calm set in, after the storm raised by the Reformation in England, many plain but rigid sects or religious societies came into life; one called the "Seekers," which, by the way, would be a good name for a more liberal organization, was probably a forerunner of the Quakers.

The Puritans were perhaps the most strict and uncompromising in their views, and while they endured persecution with fortitude, and gave up their homes in England, many of them, to find a greater religious freedom in the United States, they in their turn persecuted with fearful cruelty the Quakers, who made peaceful journeys to our country. One of their favorite methods of punishing a man or woman who was even suspected of being a Quaker was to cut off his or her ears and in many cases people were tortured to death for cherishing the plain and simple doctrines of the Friends.

George Fox, by whom the Society of Friends was founded, was possessed of a deeply religious nature, inheriting on his mother's side the spirit of the martyrs, from whom she was descended, and from his father, who was called "Righteous Christer," his high sense of moral duty. As both parents were members of the Church of England, they tried to influence George to become a good churchman, but he rebelled against the formal services of the church, and much preferred sitting quietly by himself on Sundays to think, and these thoughts of his brought forth much good for humanity. At first he was much troubled in mind, his convictions of duty were so entirely different from those around him. He visited many "priests," or ministers of the Church of England, hoping to get light on the questions which were troubling him. He found them but miserable comforters. One advised him to "take tobacco and sing psalms." As he was no lover of tobacco and not in a state to sing, he thought the priest a very poor adviser. As this was only an illustration of all the help he received from the ministers, he began to suspect that, as a class, they were no more worthy of respect than many other folks. He found them often intemperate in eating and drinking, and otherwise impure in their lives, their religion consisting largely of outward show. About this time he became convinced that intemperance was a great sin, although the drinking habit at that time was so common to all that a total abstainer was almost unheard of. This thoughtful young man of twenty years observed the evil effects of the habit on the lives of those around him, and determined to use his influence against it. He then turned his attention to the extravagance of the times, in dress, and to the servile homage rendered to those in authority. He began preaching these new ideas at meetings called "conferences of professors," where dissenters of different denominations discussed their various opinions. So plain and practical were his views, so entirely divested of the supernatural, he was reviled and imprisoned many times, but he soon gained converts, and a society of Friends was formed. The name "Quaker" was imposed on

them in derision. As Fox grew in years, his preaching gained great power. He never deviated from his belief that no other authority should be recognized than the spirit of God within the heart, sometimes called by his followers "the spirit of Love," or "the spirit of Truth." His persecutions were bravely endured, although they did not reach the death limit. His death was perhaps hastened by the dreadful torture and exposure he suffered. Many of his followers endured death rather than give up their honest convictions. These trials developed a people that are to this day noted for their clear sense of moral duty and integrity of character.

William Penn, a gay young courtier, wandered into a meeting of these despised Quakers one evening, to gratify a sense of curiosity, perhaps, or it may be he knew enough of their principles to wish to learn more. While the meeting was in progress, the zealous officers of the law raided the place and arrested William Penn with the rest. When they found he was the son of the great Admiral Penn they let him off, but so impressed was he with the injustice of disturbing such a peaceful meeting, he pursued his investigations as to their belief until he finally renounced his gay life and became a Quaker. This caused his father much distress, as he had high ambitions for his son; but although William suffered much persecution, and remained firm to his new faith, he was so brilliant and so diplomatic that he lived down the feeling of resentment his father bore him and retained also the favor of royalty. He continued to wear his gay uniform for some time after joining the Quakers. Asking George Fox's opinion about it at one time, he said, "Wear it as long as thou canst." Afterwards seeing him in a plain dress, Fox asked him why he had changed his gay apparel. He replied that the time had come when he *couldn't* wear it; he found his influence greater in a plain dress. He became a minister or speaker, and by his teachings did much toward helping George Fox and others extend the growth of the society. His father, before his death, became so concerned over the wickedness of England, he was heard to exclaim many times, "God will judge thee, O England; great plagues are at thy door, O England. We are infatuated; we will shut our eyes." This feeling no doubt softened him toward William's strict views, and just before his death he said to him, "Son William, if you and your friends keep to your plain way of preaching and your plain way of living, you will make an end of the priests to the end of the world." While he was on his dying bed he desired James, then Duke of York, to protect his son against his enemies. This he promised, and fulfilled so well that it was no doubt due to his influence that the king granted him the great tract of land

\* Paper read before the Class Meeting of the Ethical Culture Society of Philadelphia, June 11, 1893.



in America, as payment for the services rendered by his father, the Admiral.

Just before this new land called Pennsylvania was granted to Penn, George Fox wrote a paper to all the rulers and magistrates in England, Scotland, and Ireland, to dissuade them from persecution for religion, which so influenced Parliament that early in the year 1681 the House of Commons resolved:

That it is the opinion of the House that persecution of Protestant dissenters upon the penal laws is at this time grievous to the subjects, a weakening of the Protestant interest, and encouragement to popery, and dangerous to the peace of this kingdom.

Although this resolution did not have its full effect, and persecution continued for about three years longer, things looked brighter for the Quakers, and this had its influence, no doubt, in causing a larger number to follow William Penn to this country. How much we in this community owe these two men, George Fox and William Penn, cannot be estimated. Bancroft, the eminent historian, pays an eloquent tribute to these early Friends which I cannot refrain from quoting as a fit summing up of what I have said about the early Quakers and their influence on humanity:

The rise of the people called Quakers is one of the memorable events in the history of man. It marks the moment when intellectual freedom was claimed unconditionally by the people as an inalienable birthright. To the masses in that age all reflection on politics and morals presented itself under a theological form. The mind of George Fox had the highest systematic sagacity and his doctrine, developed and rendered illustrious by Barclay and Penn, was distinguished by its simplicity and unity. The Quaker has but one word, "the inner light," the voice of God in the soul. That light is a reality, and therefore in its truth the highest revelation of truth; it is kindred with the spirit of God, and therefore merits dominion as a guide to virtue. It shines in every man's breast and therefore joins the whole human race in the unity of equal rights. Intellectual freedom, the supremacy of mind, universal enfranchisement,—these three points include the whole of Quakerism as far as it belongs to civil history.—(History of United States, p. 337.)

The history of the separation of the Friends, which occurred during the year 1827, is full of interest to Liberals, as the influence of the so-called Hicksite branch, which came out from the Orthodox Society, has been felt in all progressive religious bodies. I have heard Unitarian ministers remark that one reason their congregational singing was not quite as good as some churches was because so many of the members had been brought up as Hicksite Friends and had not learned to sing. We find this society keeping pace with Unitarians in their denominational papers, and with few exceptions the articles and editorials would do cred-

it to any radical periodical. One writer in a recent number of the *Friends' Intelligencer* says:

Science and philosophy are being revised and re-revised to meet the demands of proven facts. Traditions are vanishing as a wreath of mist before the rising sun. Even old theologies are being discussed and modified just in proportion as human souls grow into broader and clearer conceptions of eternal truth. There is universal awakening, as it were, a new morning dawning. That "breath of morn" is felt among Friends as elsewhere. This is the spirit of the present. It means growth, unfoldment, evolution of thought and life, a larger expression of the divine indwelling in which we live and move and have our being. It is the "inner light" of George Fox lighting up the pathway of our future and gilding some of the mountain peaks of that eternal progress which lies before us in the eternity to come.

And still another, in closing a tribute to William Penn, writes:

We cannot shut our eyes to the fact that the Quakerism of to-day is not quite the same as the Quakerism of Fox and Penn, any more than the Presbyterianism of to-day is identical with that of Calvin and Knox. This is necessarily so, for religious systems, like political systems, either change to meet the changing needs of the passing years, or they wholly pass away and give place to something else.

I quote from these papers simply to emphasize the fact that the Friends are in the line of progress and all moral advancement to-day, just as they have been in the past.

The story of the separation reads strikingly like the story which is filling our papers to-day of a separation which is bound to come in the Presbyterian Church. Elias Hicks, who led the Friends into a larger religious liberty, thereby influencing the whole world, was a character worthy of more than passing notice. Acknowledged first as a minister during the American revolution, he kept up many meetings all through the excitement of war, and passed through the lines of both armies six times without being molested. An old writer describes him at eighty years:

His figure was tall, his proportions muscular and athletic; his face of the Roman cast, intellectual and commanding; his voice deep; his gesture dignified and graceful. He had perhaps as much of what is called *presence* as any man who could be named. The knowledge that he was to speak had drawn together a large assembly which was sitting, when he entered, in the most profound silence. Statuary could not have been more still. Not a limb stirred, not a garment rustled, not a breath was heard. At length this venerable figure rose like an apparition from another world, and poured forth a strain of natural eloquence that is not often surpassed.

With a clear vision this prophet of the future saw that many Friends were dwelling too much on outward signs, and losing the spirit of truth, which he loved to call the "inner light." He became convinced that radical treatment was needed, and delivered a series of sermons on his

travels and in Philadelphia, which, although always delivered in a sweet spirit of love for humanity, stirred the fossilized members of the society; and they roused from their petrified state to bitter and long-continued opposition to Elias Hicks and his teachings. So persistent was this opposition that the Progressive Society withdrew from the Philadelphia yearly meeting in 1827. Hicks died three years after, over eighty years of age. His last years were spent in perhaps the most arduous duties of his life, traveling through Pennsylvania, Ohio and New York, strengthening the new societies and spreading his doctrine of a reasonable religion.

To show more clearly his views on matters considered essential to Christianity, let me quote from his writings about the Bible:

It is my candid belief that those who hold and believe the Scriptures to be the only rule of faith and practice, to these it does much more hurt than good. And has anything tended more to divide Christendom into sects and parties than the Scriptures? and by which so many cruel and bloody wars have been promulgated? And yet at the same time may it not be one of the best books if rightly used under the guidance of the Holy Spirit? But if abused, like every other blessing, it becomes a curse. Therefore, to these it always does more hurt than good, and thou knowest that these comprehend by far the greatest part of Christendom.

And again, in one of his Philadelphia sermons, he said, still speaking of the Bible:

Some are led away to the worship of images by being deceived and turned aside by tradition and books; they worship other gods beside the true God. They have been so bound up in the letter that they think they must attend to it to the exclusion of everything else. Here is an abominable idol worship of a thing without any life at all,—a *dead* monument. Oh, that our minds might be enlightened; that our hearts might be opened, that we might know the difference between thing and thing. Most of the worship of Christendom is idolatry, dark and blind idolatry; for all *outward worship* is so; it is a mere worship of images, for if we make an image merely in imagination it is an idol.

Compare this with the "heresy" of Dr. Briggs as expressed in his inaugural address in taking the chair of Biblical theology at Union Theological Seminary, and we find Elias Hicks of 1827 and Dr. Briggs of 1893 thinking along the same lines and rendering the same service to moral advancement. In his Inaugural Address Dr. Briggs says:

There are few who are able to rise by reflection into the higher consciousness of God. These few are of the mystic type of religion; the men who have been the prophets of mankind, the founders of religions, the leaders of Revivals and Reformations, who, conscious of the divine presence within them, and certain of His guidance, lead on confidently in the paths of Divine Providence. Some of them have been the leaders of thought in modern



times in Great Britain, Germany and America. \* \* \*

It may be that these modern thinkers have a divine calling to withdraw men from mere priestcraft, ceremonialism, dead orthodoxy and ecclesiasticism, and concentrate their attention on the essentials of the Christian religion.

Martineau could not find divine authority in the Church or the Bible, but he did find God enthroned in his own soul. There are those who would refuse these Rationalists a place in the company of the faithful. But they forget that the essential thing is to find God and divine certainty, and if these men have found God without the mediation of Church and Bible, Church and Bible are means and not ends; they are avenues to God, but are not God.

All this seems but mild heresy to us, but it serves to arouse humanity from the stagnation of superstition and tradition.

The discipline of the Quakers as a guide to a high moral life has almost never been surpassed by any other guide or creed. Their marriage contracts are carefully made under guidance of the society. Much care and thought is given to the education of children. Temperance and purity of life are insisted upon: not only in their discipline, but every year in their annual meetings each member is asked if he has faithfully adhered to the rules and lived a strictly moral life. They also, as a society, generally live up to the principles set down in the discipline, that debts of all kinds are disgraceful. They also declare strongly against gambling, against capital punishment, and war is looked upon by them as utterly wrong and unnecessary. Of course time has made much of the discipline obsolete, where moral principle is not involved; and it is being revised from year to year.

The attitude of the Quakers was from early times against human slavery; and while members of the society at one time held slaves, they were perhaps the first sect to realize the wrong and injustice of the system. Elias Hicks while a young man resented the labors of a committee sent by the Friends to reprove his father for keeping slaves,—as an interference with the rights of property,—but so successfully did the committee labor with him, that he changed his views on the subject so entirely as to become an earnest advocate for the freedom of the slaves, and, after he had influenced his father to liberate the family slaves, he became their guardian, looking after them in their old age and leaving them a bequest at his death. His influence upon the whole society in this direction was incalculable, as he traveled extensively and his persuasive eloquence was highly convincing. Although the society as a whole was a mighty power against this evil, our thoughts turn specially to a few names which have come to us as great leaders in the agitation which ac-

complished so much for the moral advancement of our country.

Lucretia Mott was always the noble, fearless and eloquent champion of the colored race. To read her life and letters by her granddaughter, Anna Hallowell, is a liberal education. It not only fills one's soul with admiration for such a symmetrical and powerful life, but it gives us an insight into the struggles of the early days of anti-slavery agitation, and also a glimpse of the courage of the Quakers who were standing firm for their convictions after the Separation, which we could perhaps get in no other way.

Isaac T. Hopper, the friend of the weak and oppressed, not only did valiant work against slavery, but in New York City he constantly sought out the poor and tempted, helping them to higher, purer lives. Lydia Maria Child tells many anecdotes in her letters from New York in 1844 of his work for prison reform. He interested himself in individual prisoners, assisting them to get work after leaving the prison, and in every case treating them with fatherly kindness. Hundreds of young men and women were thus led by him to a self-respecting life, and he told Mrs. Child that only two ever disappointed him by returning to unlawful ways. His daughter, Abby Hopper Gibbons, who recently died in New York, inherited his wonderful love for humanity, and her work for prison reform in the State of New York is noted all through our country.

Another Friend prominent in the annals of anti-slavery days was John Woolman, of whom Whittier writes in the introduction to Woolman's Journal, which he compiled:

Sin was not to him an isolated fact, the responsibility of which began and ended with the individual transgressor; he saw it as a part of a vast network and entanglement, and traced the lines of influence converging upon it in the under-world of causation. Hence the wrong and discord which pained him called out pity rather than indignation.

From this pure-souled reformer we turn to Whittier, the ideal Quaker, and with all his modesty the most widely known and altogether the greatest Quaker of the nineteenth century, whose ringing words for moral progress will never grow old, but will ring on, with their simple but telling power, all through the centuries to come. How inspiring to liberal reformers are these words of his:

Oh, sometimes gleams upon our sight,  
Through present wrong, the eternal  
Right:

And step by step, since time began,  
We see the steady gain of man,—

That all of good the past hath had  
Remains to make our own time glad,  
Our common, daily life divine,  
And every land a Palestine.

Through the harsh noises of our day,  
A low, sweet prelude finds its way;

Through clouds of doubt, and creeds of  
fear,  
A light is breaking calm and clear.

These names we have specially noted are only a few taken from a host of other names of worthy souls in this large body of people called Quakers, who carry under their plain coats very large hearts, and under their hats brains teeming with progressive schemes for the uplifting of the human race. While we recognize their limitations, we cannot fail to realize, after a careful study of their past and present history, that their influence is and has been in the past on the side of moral advancement.

ELLA REEVE WARE.

Woodbury, N. J.

### DID MOHAMMED DRAW THE SWORD?

It is, to our mind, a sound canon of criticism that every system of thought or religion should be interpreted by its friends. Its meaning can only be fully measured from within. The following letter, received by the editor of UNITY from the editor of the *Moslem World*, published in New York, is, to the average English student of Mohammedanism, somewhat startling, to say the least. As to the soundness of Mr. Webb's position we can only say his word carries much more weight than ours; he is in a far better condition to judge of this matter than the author of the little pamphlet in question. And if that pamphlet reaches its second edition we will see to it that the great light of the desert shall have the full benefit of the doubt in a supplementary note. Meanwhile, not for controversy but for truth's sake, we will be glad to publish in UNITY any communication, otherwise available, that may throw light upon this interesting subject.

Rev. Jenkin Lloyd Jones:

MY DEAR SIR—I have just finished your most excellent lecture entitled "Mohammed, the Prophet of Arabia," and I assure you I am greatly pleased at the manner in which you have treated the subject. It is the fairest and most truthful composition I have seen in the English language not made by a Mohammedan. I can see plainly how your mind has risen above the prejudices that Christians usually entertain towards Islam and its teacher, and I congratulate you sincerely upon having made such a bold and effective stand in favor of truth. This refers to the lecture up to the second paragraph on page 18, and there you fall into the erroneous conception so common among Christians. Mohammed never headed nor countenanced a persecuting movement. If you will read Moulvi Cheragh Ali's excellent work entitled "A Critical Exposition of the Jihad," you will see clearly how unjust it was to accuse our prophet of an aggressive warfare. He was one of the mildest, gentlest and most perfectly non-aggressive men known to history, and always discouraged and condemned acts of violence. This whole idea of aggressiveness that pervades Christian literature relative to Islam is grossly erroneous, and it never developed at all until long after



the reign of the third Caliph. Even then it was grossly exaggerated, so far as the Koran is concerned. Let me assure you that there is no translation in English that fairly reflects the character of the original, and when we judge the Koran by the English translation we do an act of injustice. The Koran was not compiled until after Mohammed's death, and he never saw it in its present condition. My estimate of Islam is based upon the true teachings of the prophet, and not upon the theories and conclusions of the modern Mohammedan doctors. This I think is the only fair and just way. I think you will agree with me that the mass of what is known as Church Christianity to-day is not a reflection of the teachings of Jesus at all. When we compare the character of Jesus as we find it reflected in the church literature, we find an almost exact counterpart in characteristics to Mohammed. Renan declares "that Mohammed was timid almost to cowardice and presents a character thoroughly non-aggressive."

\* \* \* \* \*

Yours sincerely and fraternally.

M'D ALEXANDER RUSSELL WEBB.  
NEW YORK, Sept. 29, 1893.

### THE THEOLOGICAL EMANCIPATION OF WOMEN.

A SESSION OF THE UNITARIAN CONGRESS HELD FRIDAY, 2:30 P. M.

In spite of the great attractions at the hall of Columbus, a large audience assembled to hear the program presented at the women's meeting on Friday afternoon. Rev. Mrs. Celia P. Woolley, in opening the meeting, said that the Unitarian household, with its basal principles of reason as applied to faith, broad fellowship, and recognition of good in all religions, had long been ready for this Parliament. The present is not only the day of liberty, but is pre-eminently Woman's day with a large W.

Miss Mary Cohen, of Philadelphia, presented the contribution of Judaism to the theological emancipation of women. The law of the Jews in this respect, she said, as recorded in the Pentateuch, contains all the essentials for woman's complete emancipation. In the Decalogue, and more notably in another passage in Leviticus, are injunctions to respect and honor both mother and father. Deborah, with her fine, poetic expression, and Hannah, with her religious devotion, are in their emancipation in striking contrast with Delilah. It is not generally known that the beautiful Magnificat of the Christian ritual owes its origin to the sublime prayer of Hannah. The fine portrait of woman in Proverbs is in many respects one of independence. Milton S. Terry thinks that probably a woman was the author of the Song of Songs, that poem which extols the virtue and changeless devotion of woman. Many examples of women in the Talmudic times were cited. In many of the bodies of Progressive Jews women are received as members entitled to vote on all subjects relating to the management of the society, and women are now entering

the ministry and proving themselves a power for good. Judaism allows its women absolute freedom to work with people of all creeds in matters of philanthropy and practical reform.

Mrs. Jane Patten of Boston treated of Universalism as a profound philosophy of nature and life. It teaches the Fatherhood of God and brotherhood of man. To the love of women's hearts more than to the preaching of the elders does Christianity owe its progress; and in nothing is their power more seen than in declaring that God is love. The Universalist Church has long stood for complete emancipation of women. Four of its colleges have from their foundation been coeducational, and now Tufts college has opened all its departments, even the theological, to women. The church has long ordained them, and has been the first denomination to confer, through one of its educational institutions, the degree of D. D. upon a woman. Rev. Marion Murdoch, of Cleveland, Ohio, presented the subject from a Unitarian standpoint, in a forcible and attractive paper. She showed the disastrous effect of a division of human interests in the home, the state and the church. For this division women are responsible as well as men; weakness as well as power must be called to account; timidity as well as temerity must receive condemnation. The kingdom of heaven as well as the kingdom of earth has been divided against itself. God to the early Hebrew was a magnified man in armor. But this idea was modified at a later time. Isaiah introduced the element of tenderness, and Jesus gave beautiful recognition to the Fatherhood of God. But it remained for the leaders of liberal thought in our own time,—Bartol, Parker, and the rest,—to declare that motherhood also must typify Divinity. "Release or enlarge God," said Diderot of France. Only with this releasing and enlarging thought of God was the theological emancipation of woman possible. The movement under Hosea Ballou had emphasized the love of God, reaching to the depths of hell and destroying it, and women were at once welcomed to its ministry. The movement under the leadership of Channing and Emerson emphasized the divinity of every soul without regard to place or race or sex; showed that we must acquaint ourselves at first hand with Deity; and declared the unity of the human as well as the Divine nature. Again, as was most fitting, women were gladly received and ordained. Emancipate theology and you emancipate woman. Women and men must work together along all the lines of life. Unity, co-operation, will alone redeem the world. The creators of life must combine to conserve life. Thus only can come spiritual blessedness to the race.

It was on this occasion, as always, a pleasure to hear the word of Mrs.

Ednah D. Cheney, who spoke for the Free Religious Association. She related an incident in which she had received recognition of her rights to preach in a remark made by Whittier: "If that woman had a Quaker bonnet on she would preach within six months." She said further: "I am glad to represent the Free Religious Association here to-day; glad to have it represented in this Parliament. For this meeting together of people of all faiths will free us, will show us the unity deep down in the heart of us. To be in the Free Religious Association is like going out of a stifling hall into the fresh air. Its fundamental principle is that every being has the same right of standing by his own thought, living his own life, determining the relation of self to God and man. Thus is woman completely emancipated in this organization. One of the men who are among us from India was questioned about the women of his country, and replied, 'They are educated enough for us men; we like them as they are.' But it will be well for us to ask of them, 'Are they educated enough for themselves?' You have read in the pretty story by Mary Wilkins, of the woman who longed all her life for a window which would give her an outlook on the main road and the passers-by. Many a woman is longing for a window in her life, to give her a broader outlook. The Free Religious Association gives this outlook; respects the individuality of women, and the integrity of the mind of children."

In a brief closing word, Mrs. Woolley most fittingly called attention to the fact that this meeting had discussed the theological, not the religious emancipation of women. It is well that we should remember the distinction between religion and theology. The former has its roots deep down in human nature; it is related to the ethical consciousness, related to our sense of mystery and aspiration. Theology is only one way of explaining and defining religion. We women must remember that we are not to be emancipated because of some sentiment or insight we have reached. We must think our way through the great problem as men have done. The time has long since come when we may use the same methods; it may be long before we shall reach the same great results. It is as thinkers alone that women may claim and obtain emancipation.

F. B.

### THE CONGRESS OF EVOLUTIONISTS.

Last winter, when Prof. Drummond was delivering his course of lectures on evolution before the Lowell Institute, in Boston, listened to on account of his religious and literary reputation by all the Hub's respectability and best blood, a lady at the close of the one on the Evolution of Man was overheard to say to her daughter as they passed down the



stairs: "Oh, my dear, let us hope it isn't true; but, if it is, let us keep mum about it." It was no such feeling that animated the Congress of Evolutionists at their meetings last week in the rooms of the Art Palace. Instead of hoping that their descent from animals was not true, they came together in the certainty that it was, and instead of keeping "mum" about it they gloried in its truth and did all they could to have it believed by all the world.

It was a most appropriate thought in the minds of a few Brooklyn and Chicago gentlemen that, amid all the world's wonders of agriculture, industry, art, science, reform, and religion collected together in its great Fair, the crowning product of the age and the one which will make the nineteenth century forever memorable in history should not be left out; and though the effort to arrange for its exposition was begun at a late hour, too late to get papers and attendance from all its great advocates and friends, it did shape itself finally into a very considerable success. Three days, with three sessions a day, following immediately the close of the Parliament of Religions, were devoted to its gatherings; and the topics taken up included not only its Darwinian department of man's descent from an animal ancestry, but with this the larger ones of Biology, Psychology, Sociology, Political Economy, Ethics, Philosophy, and Religion. An evening, also, was devoted to the heroic discoverers and exponents of its truths. No new and startling discoveries were announced, and no strictly scientific investigations presented, for this was not the purpose of the congress, but its time was used in a general survey of the field, and it was thoroughly representative of what has been accomplished in the past, and of the various classes of mind, their caliber and character, which have come under its influence. Valuable papers were read from Spencer, Haeckel, Wallace, Fiske, and other of its great lights, expressing their sympathy with the gathering and contributing some words of their own to its discussions; and each day had its careful addresses, in which the presence and personality of its lesser advocates added a human interest and charm to their lines of thought. Some of the essays thus delivered were exceedingly brilliant, enchanting the audience alike with the grandeur of their views and the eloquence and picturesqueness of their presentation. Others,—as, for instance, that of Dr. Bayard Holmes on "Evolution as Applied to Disease,"—were listened to with hardly less attention than those by the more theoretical writers, because of their fresh and valuable practical suggestions; and others still awakened enthusiasm because they touched on the great themes in economics, ethics and reform with which the times are alive. Only a small percentage of them were

cranky and crude, and it was noticeable that even these were listened to with the same respectful, if not interested, attention as the more brilliant ones, the audience recognizing that, as believers in the origin of our wonderful universe from a nebulous mist, it was only proper that they should tolerate among themselves likewise a little nebulosity of mind. There was also one paper from "Gail Hamilton" on "The Beastliness of Modern Civilization," coming under all of these heads, which convulsed the audience with its wit, pathos, pungent satire, gilt-edged scolding, graphic descriptions, and gleams now of utter nonsense and anon of plain good sense; and an interesting, if not altogether valuable, part of the contributions were a hundred or more letters received from public men in various parts of the world, giving their opinion as to the practical efficacy of evolution in dealing with economic and social problems.

More significant, however, than any opinions were the emphasis and prominence which all of the papers gave, of themselves, unsolicited, to the great humanitarian, ethical and religious aspects of evolution, and the new and helpful light which they threw on the various problems with which our age has to deal. There was hardly a flippant or pessimistic word uttered in all the nine sessions. Very little was said that was merely speculative and metaphysical; and the "moral interregnum" once so loudly prophesied as the immediate result of the new philosophy, did not cast on the gatherings one faintest shadow. Not a professedly religious or ethical meeting held in Chicago this wonderfully be-meetinged autumn has been more profoundly ethical and religious than the Evolution Congress,—all, moreover, spontaneously so. Even Mr. Haeckel's paper was a statement largely of his religious faith. It was all, likewise, not along the old ruts, but in the strict new openings of the new philosophy. Of course the work is promise yet, rather than performance; but there is no mistaking its direction. Evolution is to be no *laissez faire* doctrine. It is going to work, going to work not against nature but with it and as a part of it, going to study its methods, laws and great onward-sweeping currents, so as to work with them wisely,—a study more needed to-day for success than anything else. The gathering of last week was the first, but it will not be the last of its congresses. It will aim not to build up an organization of its own, or to push aside any existing organization, but to show its new, better, living way to all everywhere who are now at work for human good. And so doing, it will not be strange if the stone rejected at first by the ethical and religious builders should be made at last the corner stone in the great temple of the world's coming civilization.

JOHN C. KIMBALL.

## The Study Table THE MAGAZINES.

IN THE FORUM for September Dr. McGlynn's article on the Vatican and the United States is especially interesting reading for those who doubt the willingness of the Roman Church to adapt itself to liberal institutions. The number has many interesting articles, but perhaps John G. Brooks' paper on Compulsory State Insurance in Germany and Edward M. Shepard's on the Brooklyn Idea in City Government (the idea of a *single responsible executive*) are the most attractive in these days of governmental reform. The former paper seems to us suggestive rather than instructive, and we feel that a little more pains (and possibly a little more space) would have made it both. But *The Forum* under its present editor is so good a magazine that it is almost unfair to mention certain articles to the exclusion of others. Helen Watterson's protest against "Women's Excitement over 'Woman'" (and we think the excitement is not confined to women) is timely.

THE COSMOPOLITAN for September is a World's Fair number, thirteen out of the sixteen prose articles treating of the Exposition, and the new scientific department being chiefly given to World's Fair exhibitions. Those who have not yet visited the fair would do well to read this number before doing so, that they might know what to look for. Howells' "Traveller from Altruria" seems to be near an end, and shows more and more distinctly how widely socialism has gained possession of the public mind.

THE UNITARIAN for September contains a particularly good sermon by the editor—an appeal to the young—and a helpful paper by Dr. Jas. T. Bixby, entitled, "What Can the More Prosperous Do for the Less Prosperous?" the second of a series of articles. The number also contains an interest-arousing notice of Hull House, by Mrs. Sunderland, whose admirable paper on the utility of comparative religion, recently delivered in the Parliament of Religions, received such general appreciation.

THE EVANGEL, Mr. Edgar Leavitt's little monthly, published at Santa Cruz, Cal., is an ably conducted Universalist paper. The criticisms it contains are especially bright and generally well taken,—witness the article "No Creed," in which the dogmatism of the Campbellite "Christian" is shown, and the criticism of certain forms of pantheism. The series in which this latter is found is not, however, as good throughout as it is in parts.

NEW OCCASIONS for September is specially noteworthy for the several discussions of profit-sharing. The editor's article on the Hill banking system is interesting and timely.



## Church-Door Pulpit

### A PROGRESSIVE CHRISTIANITY.\*

BY REV. DAVID SWING.

"I am made all things to all men."—1 COR. ix. 22.

All modern Christianity is progressive. Consciously or unconsciously all the forms of Christian thought and conduct are progressive forms. Even those denominations which most glory in their immutability are the embodiments of great progress, and are not and never again will be what they once were in faith practice. This proposition, so general and so important, could be easily proven from church history were that my present purpose. It is my wish, however, to inquire what is meant by a progressive Christianity, and to inquire into its value and into the agencies which are giving religion new shapes and assigning it new duties.

By a progressive Christianity in the true sense of the words must be meant a religion that is gradually going forward in finding truth and bringing public happiness. There are persons who through ignorance or stubbornness or timidity do not distinguish between progress and novelty or eccentricity. They class the disciples of progress in Christianity along with those who have itching ears for news or for gossip, or with those who are seeking the elixir of life or who are founding colonies for the production of human perfection. They associate progress in Christianity with quackery in medicine, and think both a shameful parody of the grand old truth. And there are reasons why those should be well questioned and cross-questioned who announce themselves as disciples of "progress," for there really is in Christianity a mock progress, an assumed advance, which is as contemptible in religion as such an assumed progress is in medicine or in politics. But the fact of such a false reform does not affect the great proposition that we are all living amid a progressive faith; and that this spiritual advance possesses or may possess many forms of nobleness. The pretenders and the self-deceived in medicine do not prove that that large science and art is not moving constantly away from the first lessons and going on unto perfection. The true progress must be seen over and through all the medical falsehoods and weaknesses which are flamed forth in the prints or emblazoned on all dead-walls and on even Nature's uncomplaining rocks. In politics the mistaken and the false men come along calling Communism or Fourierism a progress, and contending for those ideas as though they were the best realities of all society. Thus on all sides men come with a novelty, and wish us to call it a reform; and to distinguish carefully

amid these many phases of life is a confessed duty.

But as there is a true progress in politics, not Socialism nor Communism but a reform called republicanism, or freedom, so in Christianity there may always be a higher advance which shall be far above a mere novelty or eccentricity. And when not an absolute advance this motion will at least be a valuable adaptation to the wants of mankind. That steamboat preaching, where the servant of the gospel makes his truth attractive by a trip down a bay, is not to be supposed any part, however small, of a Christian progress, but it is to be judged the eccentric movement of a single mind, just as there is here and there a mortal who wishes to get married in a mammoth cave or up in a balloon or on the crags of Mont Blanc. It is often difficult to distinguish between man's progress and his absurdity, because we are all lovers of the new and strange as well as of the good. It is possible that our great tabernacle services which have run through the large cities at such great cost of money were a novelty rather than a religious advance, for we are all such mere children that we cannot always distinguish between our wisdom and our amusement. We often think ourselves full of philosophy when we are simply happy over our food and drink.

But after we shall have made all allowance for false reforms and for the eccentricities of individuals, there yet remains to be considered the fact of a progressive Christianity, its nature and worth. Let us define such a religion.

It adapts itself to man. Not to one man, a Cummings or a Moody, or a Spurgeon or a Lorenzo Dow, to a man noble or odd, but to the wants of society, and shapes itself just as a government shapes itself to the advancing people. When the subjects are ignorant slaves, then the king is a despot and passes all laws, or without law or precedent puts to death whom he will; but as rapidly as intelligence rises in the people, power falls in the king. The community drains the man. Thus government adjusts itself to new conditions of the human mind and was one thing yesterday, is another thing to-day. So Christianity becomes all things to all men, and caring little for any one man or any one group of men, adjusts itself to the status of the numberless multitude. It will always be vain for the eccentric to say, "Follow me in my path," or for the hyper-orthodox to say, "Stay with me in my closet;" for unless that path be for all men, unless that closet be as large as the century, the Christianity sweeping by will disregard these voices. It will be all things to all men, and, equally, different things to the different ages. We should all hasten to read these adaptations, should attempt to distinguish between a valuable change and a mere freak of thought, and then to lend our hand and heart to the valuable new. It is

a hard lot when one is held as a slave. The beauty and impulse and possibilities and freshness of individualism are thus cut off and life is lived only for an old master. This same hardship may befall those who are only the slaves of a custom, for they may be held back by a form of old thought and thus denied the impulse and usefulness of their times. Their age may have for them a work their hands have not found, a music their ear has not detected.

The church was, once the entertainment of the multitude. In this crisis we cannot again wake up a vast debate such as shook empires when Protestantism was being born and Romanism was being dethroned; we cannot find any Luthers or any Wesleys, or any call for them; we cannot infuse life into the inquiry about Jews or Quakers or Baptists or Puritans or witches; we can by no means thus make the people all seek again the church or meeting-house and, to reach it, walk miles in sun or snow. It would seem that the church in all its names must readapt itself, readjust itself, as government changes itself when it beholds the transformation of the people. It may be that it does not lie in human power to lead the multitude back into the church, for man can no more waken a spiritual flame than he can order an earthquake or a tempest, but changes and movements are always waiting the will of man, and he can greatly help the world even if he cannot convulse it. But to do this he must confess that an old custom is often a bondage, and that his Christianity is a religion of almost endless adaptability, and that it may do all things for all men. If, on account of the death of old commotions, the people do not come to the church, the church must go toward the people. The church, in the centers of education and wealth, must build its second house among the poorer masses, and the preacher who has for years spoken to only one group must henceforth speak half of his time to the so-called humbler multitude.

An old custom must pass away with the passing away of the accidents which made it, and a new custom must come with new accidents. A tabernacle built here and there and overloaded with service for a few weeks, or religious excursions in August, for the common people, is only a satire upon a great Christian age. To reach the people, it will be necessary for an iron custom to be changed. The multitude is too large to be left to the care of any spasmodic method, or to three or four men, be they great or only odd; it must pass to the care of the tens of thousands of pastors who can go forth each Sunday evening in the full force of their office. The best portion of their morning audience should go with them, and thus rapidly would they bring about a diffusion of truth and a cementing of friendships. Now, to do this, the

\*Reprinted from *The Christian Leader*.



church must break the chains of an old custom which has been transformed by time from a friend to a harmful enemy. All other ways of reaching the people will fail, for good as they may be, they are utterly insignificant in the presence of the vast need of the world.

Education does not seek its ends by means of any tabernacle service, nor by any amazing effort of one man; but it plants its schoolhouse everywhere, builds it of logs or of stone, and sends forth thousands of teachers and gathers all the children—gathers them not one day only, but winter after winter and spring after spring; and at last an enlightened race moves where Indians once danced around tortured captives, or moved out like tigers for fresh blood. The old underground railway gave liberty to a few detached slaves. Here and there a lonely black man or a little family would steal over the Ohio and move northward. But how poor was this means to an end where there were four millions under the taskmaster's whip. It was only when the whole nation arose that the movement became large enough to wring out the word liberty from the reluctant master and to write it down upon the African soul.

A progressive Christianity will not only change its place of speech, shifting its pulpit about from avenue to common street, but it will change readily the subject matter of its sermons. Here, too, it will distinguish between a necessity and a custom. It will be confessed that the evangelical pulpit has for time almost immemorial preached what it calls "Christ," or the "Blood," or the "Saving Doctrines," but I do not hesitate to deny that it has done this to the world's advantage, and that it can continue so to preach without working society an injury. To omit the few leading doctrines would ruin church and public, but the moral wants of man are many and large, and the pulpit or church which shall meet these must widen out its domain of thought. Society can learn a Bible statement as easily as it can learn a historic or scientific statement, and hence as the story of Washington need not be proclaimed to the same persons once each week, so no one doctrine of religion need be repeated each Sunday for successive generations. The faithful church will lead the common people in thoughts over industry and economy and domestic kindness.

Once the millions loved philosophical abstractions. Men dinnerless and barefooted would discuss with delight the trinity, the decrees; and would hang over "eternity" and "immutability" with a delicious amazement. To such tastes Plotinus and Abelard and Calvin and Edwards addressed their powerful intellects. But that old taste for the abstract has perished and almost the whole living throng of Europe and America would rather have good food and good clothes and a good bed for self

and children than to hear from gifted lips the sweetest kind of metaphysical philosophy. When Pere Hyacinth drew after him the multitude of Paris and won his great Catholic fame he was preaching simple sermons about home and home duties and about the actual relations of religion and life. The Catholic world was amazed to find itself fed upon something else than incense and prayers and masses and vespers.

It is not to be doubted now that those identical clergymen who grew angry over pulpit politics before the fall of slavery, and who contended that the faithful preacher preached only Christ and left to statesmen political ideas, are now happy to attack communism and to find their gospel expanding until it can calmly reason with a disturbed populace. Thus the gospellers who could not mix up slavery and theology can, with perfect ease, mingle theology and a socialist. Thus even from an enemy we may learn that after all the pulpit possesses a breadth of theme, and may, as it is carried along by the ages, feed out the truths which the people most need. As our public men now bless the Catholic church for what words it has spoken against the theories and the acts of communism, so will the world thank, at last, all denominations for all the sermons they shall ever preach to the people upon the practical themes of common life. A new adaptation of themes must come because new wants and new weaknesses and new sorrows and new temptations have come.

A progressive Christianity cannot approach any forms of sensationalism. Progress always leads away from such resort. The Indians and the early Goths and the Negroes demanded colored flags and beads to lead them in worship, but Christianity cannot march through our century if it shall rely much upon a brass band and amazing subjects of discourse. The leader will seem to have a great success, but the multitude repelled will be infinitely larger and better than the multitude that seems charmed by the device. What we are seeking is a form of preaching that will attract not silly men and the children, but that will command the respect of the vast number which make up the republic or the empire. It is my own impression that the simpler and the more applicable to life the pulpit themes shall become the larger and better will be the number who shall on Sunday turn their steps toward the sanctuary. There must not indeed be any contempt for good speech and for a high order of music, but sensationalism is suitable only for the earlier forms of human life when it is emerging from the paint and ornaments of its barbarian epoch.

The themes of each age are in some mysterious manner selected by the age itself. Something has induced the men and women of the present to debate earnestly their temporal wel-

fare. Men and women do not starve or go naked as patiently as they once did. They do not bear well the sufferings of their little children. Hearts which once viewed with indifference the future of their own children now ache with solicitude over the fate of each little one, and hence all these demand of the sacred teachers lessons not in the art of growing rich, but in the noble art of finding the most true happiness in these years. They therefore will listen to the pulpit which shall come not only between them and poverty but between their children and intemperance and idleness and dishonor. New forms of human solicitude have come to demand of all public teachers a new line of argument and eloquence.

The advocates of the most rigid orthodoxy put themselves in the way of a wider moral instruction of the largest possible number by their peculiar repugnance to all changes of custom. They fear all changes and call them "opening wedges" to some dreadful departure from the right. In the change of field or labor they will find impending ill. But their most intense opposition has been, and for a time will be, directed against any modification of pulpit themes. They say to all pleaders for a progressive Christianity, "You are forsaking Christ." But they must be met with these rejoinders: That the world is forsaking the church. It is finding elsewhere its entertainment, its education, its useful philosophy. That the Christ of the Gospels taught all useful forms of truth and placed no limit to his sympathy with the people. His light was for all their darkness, his strength for all their weakness, he was a universal, unlimited friend. They must be met with the declaration that the pulpit is not limited to the words of Christ, but possesses the broad warrant of his spirit. What Christ said and did were only a fragment of what he would have said and done had his life passed beyond those three years and with its love overflowed into the nineteenth century.

But the last reply to all those who are so quick to discover a "departure" from Christ must be found in this, that a monotonous repetition of a few principles is always a great injury to the system where they belong. Speaker and hearer alike die in such a treatment of a religion. The method is false as well as impolitic. Under the ideas of common life is the great Christ just as truly as beneath the cross and the final judgment. The Father, Son and the Spirit are beneath all moral truth, beneath all virtue and all charity, as the great earth lies beneath all our varied vegetation of wood or field. When a glass of water is given the thirsty one, the love of God is sparkling within the glass. There may be a class of Christian teachers who are limiting the vegetable kingdom to only one kind of tree. When our



artists paint, however great may be their canvas or ambitious their genius, they dare not despise the great primary colors of Nature. These, either in their purity or in combination, can never be absent. And in music, the heart neither of performer nor hearer dares ever break away from the eight notes. These are present perpetually in the great anthem and simple song. So the "progressive Christianity" is not one which is breaking away from Jesus and the Cross, but is one where those primary forms are ever present, the basis of each change, the sublime order for each onward step. The true Christ does not so much prescribe words as inspire the heart. He who lighted up the sun, said: "Shine on all sides, everywhere," and it obeys. So he who lighted up Christianity in the first century seems to have said: "Shine forth on all sides; where darkness and sorrow are, there send thy rays of hope." He who in the spirit of Christ shall ever stand near to mankind, will find that the "saving doctrines" are always in his speech—the great eight notes heard in his loud or gentle utterance. No danger of their being lost. God the Creator, Christ the

Mediator, the Holy Spirit, with his influence, instead of being absent, will be the fountains whence will flow this religion, which shall readjust itself to the new wants of the new nations and races of men.

### Notes from the Field

**Chicago, Ill.**—Miss Stafford, of the Chicago Ethical Society, is making preparations to help the suffering poor during the coming winter. Her house, 97 Walton place, is headquarters for a number of workers, and contributions of all kinds of clothing are much desired.

**Geneva, Ill.**—Sunday mornings during the month of October, the pastor, Mrs. Celia Parker Woolley, will preach as follows: Oct. 1—Our Church; what we mean by it, and what we can do for it. Oct. 8—The World's Religious Debt to America (read before the Parliament of Religions). Oct. 15—Miracle in Religion. 7:30 p. m.—Madonna evening. An exhibition of pictures of the Madonna, in charge of J. D. Harvey. Oct. 22—Harvest Festival. The Sunday-school and congregation will unite in this service. Oct. 29—Caliban; a study from Shakespeare and Browning. 7:30 p. m.—Lecture on Tennyson, by the pastor. Sunday school at 12 m. The annual meeting of the

society will be held in the church Oct. 18. Supper will be served at 6:30, followed by reports and the election of officers for the ensuing year. All are cordially invited. Regular meetings of the teachers of the Sunday school are held at the parsonage Thursdays at 7:30 p. m. This is the Religious Study Class, and all interested are earnestly requested to attend. Subject—The Flowering of the Hebrew Religion; a study of the life of Jesus in the New Testament. Arrangements will be made during the month for the reorganization of the Unity Club, with classes for literary study, further information concerning which will be given later.

THE prevalence of crimson colors in certain fishes off our New England coast, on portions of which scarlet and crimson seaweeds abound, is explained by Prof. J. Brown Goode by the red pigment derived by the crustaceans from the seaweeds they devour, and which in turn form the food of the fishes.

—The Independent.

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## The Home

### Helps to High Living.

SUN.—The hospitality of God is sovereign.

MON.—The net worth of a man is always a balance struck between his good and his evil.

TUES.—That confession is profitable is self-evident.

WED.—To a consecrated man or woman money is no object.

THURS.—The only practical test of piety is continuance.

FRI.—Religion is a spiritual life. It can be propagated, but not bequeathed.

SAT.—Every baby must do his own growing, no matter how tall his grandfather was.

—Thomas K. Beecher.

## TWO IDYLS.

FROM THE FRENCH OF HENRI GREVILLE.

### I. Noon.

The sun is high in the sky, so high that the great hedges cast no shadow. The panting flocks are lying upon the grass in the midst of the field, and in the burning heat they doze in a dull, leaden sleep. The birds under the leaves wait the passing of the hot noon. As far as the eye can reach, the harvests sleep; hardly a breath of wind moves the surface of the dull, gold wheat.

It is the hour of rest for those who have worked from the early morning, the sweat mounting to their foreheads as the sun rose higher and higher in the sky. They are resting now, and everything seems to rest with them. Only the grasshoppers and the larks spread their indefatigable wings, and, the former in the furrows, the latter in the sky, during these close hours sing of life, of life which never sleeps. The sea is at rest below, soft, blue, without a wave; a sail is seen, but so far distant it seems hardly to move. The great white-winged seagulls sleep in the hollows of the rocks. The sandy cliffs, with here and there a tuft of wild grass, sparkle in the bright sunlight like an immense armor of gold studded with huge emeralds. A cry is heard, then the silence begins again, even the echoes are too listless to respond.

Wearied under the penetrating heat, the harvesters have fallen asleep in the shade of the high rick; their slow breathings lend a rhythmic movement to their great strong chests. Not far off, under the shelter of a young ash-tree, the women have gathered, and they are resting in a less heavy slumber. One of them, a little aside, her head thrown back and supported by a low, green mound, seems to dream, with closed eyes, of some impossible happiness which hovers

like a spirit in the gilded air, between the earth and the sky.

A sound, hardly a breath, is heard at the gate in the hedge near by. The dreamer half opens her eyes, without stirring, and looks about. She knows well the face which is turned towards her from the other side of the wild roses. She knows well those blue eyes which rule her heart, her soul, her will, herself; they are the eyes of her lover.

They look at each other without moving, and their whole being is stirred by an intensity of joy equal to the intensity of the light with which the earth is inundated; then slowly the woman rises and goes toward him, he opens the gate noiselessly, she passes through, he closes it; nothing has been troubled in the peaceful field and none of the sleepers have been awakened.

After the burning immensity of the wheat field, how narrow and somber seems the path which leads between the high overshadowing hedge-rows on either side! They pass down into a little valley where there is heard the sweet, cooling murmur of a silvery stream; and then they ascend the opposite slope. Going up or down, which matters to them? Are they not together? Will they not go thus together until the end of their lives? The roads will be sometimes smooth and overgrown with moss, sometimes rough and rocky like the path which they are now climbing; but they will always go on as now, hand in hand, exchanging glances which penetrate into their very souls. They have waited for a long time; the first flower of youth has passed for both; but love has remained with them through every struggle and defeat of hope. What does the memory of past sorrow matter to them to-day, in the presence of this happiness which holds them speechless!

"To-morrow!" he says, as he folds her hand, which does not tremble, more closely in his own.

"To-morrow!" she replies.

They have reached the top of the steep hillside, and they stand again in the bright sunshine. They are at the side of their own wheat field, where the sickle has not yet entered. The gilded plain extends almost out of sight; in the far distance is the limitless blue sea and above is the cloudless blue sky.

They look upon their possessions; henceforth, they will sow together, and together they will reap this field of their fathers, which is now their own; and from all this field the rich, pleasant odor of the ripe wheat goes up to heaven.

Life still is theirs. Without empty dreams and foolish hopes for the future, they turn away slowly, happy and thoughtful, under the midday sun.

ELMER JAMES BAILEY.

LOVE, which is the soul of friendship, is the fruit of religion.

—Rev. David Gregg, D. D.

## AUTUMN.

Ripe, ripe, ripe, the crimson apples fall,  
The yellow corn through dead, dry husk is thrust,  
The ash-tree drops its early purpled leaves,  
The beech grows sweet. The children through the grass  
Drag bags of nuts; and squirrels fret, and haste,  
With household cares, among the twisted roots.  
The ripening grapes, o'er-surfeited with work,  
Stop clambering through the friendly arms of elms.  
'Tis play, 'tis prayer, 'tis joy, 'tis peace and love!  
God shakes the nuts to hear His children shout.  
He asks no worship but the happy heart,  
The glad, sweet prayer of joyous hands and eyes,  
Brimful of peace and love and of surprise.  
—Selected.

## TRUE HEROES.

Oh, seeker for some worthy deed to do,  
Withdraw thy gaze from searching in the sky;  
Recall thy hopes from out the by and by,  
And heed the path thy feet are passing through.  
Great deeds are not those men endow with grace—  
A daring feat, a mighty game of skill—  
True heroes find their chances, when they will,  
Amid to-day's vexatious commonplace.  
L. E. BROWN.  
Brooklyn, N. Y.

OUR little Louise, a five-year-old lassie, has thus early begun to put much trust and faith in God. Her brother Ralph, aged seven, also trusts in the Good Father. The children look upon Him as an intimate friend; they have none closer. At breakfast the children are seated vis-a-vis. Louise opens the conversation with the frequent theme: "I know who I love better than anybody else in the world. I love Monnie (mother) and God best of all." Little Ralph, at the opposite side of the table, somewhat frightened and ashamed of his own heresy: "Well, I love Monnie better than God." Louise, shocked at his temerity, and with a gesture of horror: "Walf! Walf! gone back on God!"

A LITTLE girl had some new shoes which were stiff and hard, after the manner of new shoes. When the little maiden drew them off at night, she exclaimed with a sigh of relief, "Oh, how good new shoes feel when they're off!"

EIGHT-YEAR-OLD IDA, in search of a book to read, attracted by its bright binding, selected Pope's "Essay on Man." After vainly trying to read and comprehend it she laid it aside, saying, with a sigh: "It may be easy on man, but it's hard on children."

—Housekeeper's Weekly.

\* \* \* Since man first spoke  
No thought has died; but through the centuries,  
Augmented in a ratio grand,  
It lives to-day and wanders through the world.  
—Wm. H. Birkhead.



## The Sunday School

### THE FOURTH YEAR OF THE SIX YEARS' COURSE.

#### The Flowering of the Hebrew Religion.

#### LESSON V.

##### THE TEMPTATION.

(MATT. IV. 1-11)

What shall it profit a man if he shall gain the whole world and lose his own soul?  
Mark viii. 36 (A. V.).

*He that feeds men serveth few,  
He serves all who dares be true.*

Emerson.

Picture: The Temptation of Jesus by Cornicellius (1825-?)

How are we to understand this story of the temptation?—It is a parable in which Jesus made known to his disciples the decisive struggles of his spiritual life.

There was a tradition in the church that immediately after the baptism Jesus fled into the wilderness and there passed through a critical spiritual experience, which is called a temptation by Satan. That after such a consecration of himself as is implied by the baptism he should have chosen solitude is not unlikely; both John the Baptist and Paul had it out with themselves in the wilderness, the Buddha won his battle alone, and Mahomet was called to be a prophet during his lonely meditations on Mt. Hira. Besides, the lack of sympathy among his own people had driven Jesus back upon himself, and, even in the Gospels, we learn that he was in the habit of spending whole nights in prayer alone, upon the mountains or on the lake shore, a habit which he must have formed in young manhood. In the words of Gibbon, solitude is the school of genius. It is probable, too, that toward the close of his stay in the wilderness, or uninhabited region, of Judea, there came a revulsion from the intense spiritual excitement into which he had been thrown by the scenes about Jordan. If Jesus was like other men, and of course he was, the clear certainties and high resolves of the "valley of decision" must have been succeeded by a period of depression and irresolution. That mental strain should have made him insensible to bodily needs is psychologically likely, and that, as relaxation came, the idea of proving his prophetic mission by turning the stones of the wilderness, whose very shape suggested loaves, into bread to satisfy his hunger, should have presented itself as a temptation of Satan, is not incredible. Yet mention of the pinnacle and the temple, of the exceeding high mountain from which all the kingdoms of the world are visible, and perhaps also of Satan (although Jesus evidently believed in a personal devil as stoutly as Luther, who even thought that he saw him at Wartburg), seems to lift the narrative incontestably out of the realm of actual fact. Shall we say, then, that this story is merely a fancy of the disciples of Jesus? Hardly that: for, in the first place, as the tendency was to exalt Jesus out of the ranks of manhood, there would be increasing dislike to the very idea that he could be tempted at all, and we see that in the Fourth Gospel every trace of hu-

man weakness and liability to error has been rubbed out of the picture given by the Synoptists; and, in the second place, the account itself has too much psychologic truth and corresponds too closely to what we know of the growing life-experience of Jesus to warrant us in regarding it as a pure creation of his disciples' fancy. It is better, therefore, to regard it as one of the parables of Jesus, a personal parable, in which he tried to tell his disciples something of the conflict of his inner life. There are other instances in the Gospel story where an unmistakable parable of Jesus has been translated by his followers into an event.

What is the meaning of the first temptation?—Jesus was tempted to give his physical needs the first place and to use his powers for his own advantage.

The life of Jesus has been sometimes divided into four periods: The early years of poverty in Nazareth, the year of obscurity as a preacher of righteousness, the year of popular favor, and, finally, the year of conflict ending on Calvary. *Singularly, the three temptations, as given by Matthew, correspond precisely to the first three of these life-periods.* What must have been his chief temptation during those years of poverty and toil in his village home? Times were hard in Galilee, there was a large family to support, Joseph was dead and Jesus, the oldest son, bore the heaviest responsibility for the support of all, and there can be no doubt that now and then even Mary was troubled because Jesus was such a dreamer and perhaps because his strict sense of honor would not allow him to do what other workmen did for larger gains. But Jesus knew that there is something in man which bread cannot satisfy, and was resolved that all his thought and energy should not be absorbed in bread-winning and money-making. The three Old Testament passages with which Jesus is related to have met the solicitations of the tempter represent three thoughts which dominated and saved him in three successive epochs of his life. From the peril of the workman who is tempted to make his physical needs of first concern and to lose himself in the absorbing routine of daily toil, using all his powers for himself alone, Jesus was delivered by a profound conviction of the truth that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

What is the meaning of the second temptation? Jesus was tempted to reassure himself and to hasten the success of his mission by an appeal to miracles.

The best illustration of this temptation is given by the following passage from Mark (viii. 11, 12):

And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? Verily I say unto you, There shall no sign be given unto this generation.

To be sure, according to the chronology of the evangelists, this incident must be placed in the period of popular favor, but the temptation which it describes must have been present to Jesus in even greater force during the period of obscurity. He had not the dramatic personality of John, his words were not ablaze with the terrors of imminent judgment, and he attracted at

first comparatively little attention. "The Jews require a sign," said Paul. What dost thou work? is the question put to Jesus himself, according to the Fourth Gospel. Jesus must have been sorely tempted—many preachers even nowadays know the same trial—to resort to spectacular methods, to win notice by recourse to the unusual, the unexpected. And it must be remembered, also, that Jesus, having no conception, as we have, of the orderliness of nature in natural law, actually believed that if God were with a prophet His presence would be manifested by wonderful, miraculous works. Why, then, should not he, who had no doubt that he was a servant of God preaching his truth, appeal to miracle as an effectual indorsement of his mission? And it may well be that in his darker hours he himself needed the reassurance which his inherited feelings might have found in a miracle. This is the purport of the second temptation: Cast thyself down from the pinnacle of the temple, if thou art the son of God. His angels will bear thee up, and then thou and the gaping crowd below shall be henceforth free from all doubt as to thy divine mission; for your own sake and for theirs, appeal to miracle and end this period of obscurity and occasional uncertainty. It is a signal mark of the greatness of Jesus that he positively refused to give a sign and even, with prophetic instinct for natural law, told his questioners that the only signs of God were in the regular, orderly processes of nature (Mt. xvi. 1-4).

"And so no more our hearts shall plead  
For miracle and sign;  
Thy order and thy faithfulness  
Are all in all divine.  
There are thy revelations vast  
From earliest days of yore;  
These are our confidence and peace:  
We cannot wish for more."

And yet in spite of this refusal, which its originality and difference from current opinion prove to be authentic, his disciples and the majority of the church to-day ascribe miracles to Jesus and even, falling in with the suggestion of the tempter, seek to prove by them that he was true son of God and preacher of truth.

What is the meaning of the third temptation?—Jesus was tempted to gain a position of great usefulness by the sacrifice of personal integrity.

The period of popular favor succeeded to that of obscurity; the multitudes were thronging about Jesus and hints of Messiahship were heard. It is reported that once the people were on the point of taking Jesus by force to make him king, but he hid himself from them (John vi. 15). It was easy just then in Palestine for any one to rouse the people to frenzied desperation by proclaiming himself the Messiah for whom all were looking. Towards every conspicuous man the people turned, eagerly questioning "Art thou he that should come?" What might not a great leader do with such a people! Why might not the triumphs of the Maccabean days be repeated? So the people thought, and Jesus must in some measure at least have shared their belief. Conscious that he was a man sent from God, anticipating the coming of some leader to organize victory, sensible of the popular hope and dawning confidence in him, realizing also the immense good that might be accomplished were he in a position of authority and influence, it



is only natural that Jesus should have been tempted to accept the Messiahship and avow himself king of the Jews. One thing stood in the way: beside the ordinary Jewish ideals he had higher conceptions of the kingdom of God and deep seated in his heart was the belief that the seed and not the sword was the emblem of its increase. He felt also that he was to be a teacher of truth and nothing else. To proclaim himself king of the Jews would do violence to his highest ideals and his most intimate convictions of duty. But how much more good he could do as king than as humble preacher!

This is the moment of temptation which, with deep insight into the story, our artist has chosen as the subject of his picture. The face shows that Jesus has put Satan behind his back. It is the face of a man who is tempted, not by evil but by goodness, on his highest, not his lowest levels. There are no temptations so subtle as the temptations of power and usefulness. Why keep your ideal so high as to be practically useless? Say "Thou art worthy" to some lower ideal, and then from the vantage ground which that worship will give you men may be helped to some purpose. That was the deep significance of this third temptation, and by conquering it Jesus both saved his own soul and served all men, because he dared to be true. "Thou shalt worship the Lord thy God, and him only shalt thou serve."

In teaching this lesson the story of spiritual crises in the case of other heroes should be read, *e. g.*, the temptation of the Buddha (most conveniently in "The Light of Asia") and the choice of Hercules in Xenophon's Memorabilia. See, also, Clarke's Legend of Thomas Didymus, pp. 209-220, and Martineau's sermon on Temptations of Power (Hours of Thought, 2d series, pp. 39-49).



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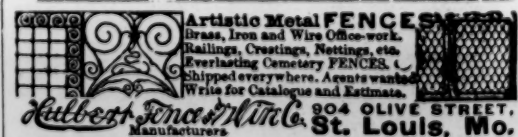
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